Adv. Box C.3

Babel's Builders

Unmasking Themſelves,

As appears by the following PAPER from *Barbadoes*, (promoted by George Fox his Party, and ſubſcribed by Eighty two of them.)

With a LETTER of *G. F's*, *G. W's*, &c. in Anſwer thereunto; and OBSERVATIONS thereupon.

Alſo, a FALSE PROPHECY of that Lying Prophet, *SOLOMON ECCLES.*

Publiſhed for undeceiving the Simple, and in Abhorrence and Deteſtation of the Principle and Practice contained in the ſaid Paper; they being of an evil tendency, and contrary to the Doctrine of Chriſt and his Apoſtles, or of any ſincere-hearted *Proteſtants*, or true *Chriſtians* this day.

By *T. C.*

Thus ſaith the Lord of Hoſts, Hearken not unto the words of the Prophets that propheſy unto you; —— —— —— they ſpeak a Viſion of their own hearts, and not out of the Mouth of the Lord. Jer. 23. 16.

Thy Prophets have ſeen vain and fooliſh things for thee, and they have not diſcovered thine Iniquity—— but ſeen for thee falſe Prophecies. Lam. 2. 14.

LONDON, Printed in the Year, 1681.

Babel's Builders

THE PREFACE.

DEVONSHIRE HOUSE
BISHOPSGATE WITHOUT E.C.

THE *Intent of the Publication of this enſuing Paper and Letter, &c. is not to reflect or reproach in general the People called* Quakers, *or in contempt of their Principle: for God hath a People among them, many of whom have long been reviled and falſly accuſed and ſlandered, becauſe they have conſcientiouſly refuſed to conform to Preſcriptions without Conviction, and are therefore termed* Separates, Stubborn, Cains, Judaſes, Apoſtats, *and what not, that may make them odious to honeſt People? But this is to manifeſt the Apoſtacy and Innovations of a few of them that are of the* Foxonian *Sect, which love Preheminence, and term themſelves the Body and Elders, and the Church, and preſume to give Laws and Orders to others to conform to, or elſe be accounted Infidels, Rebels, &c. when it is evident the cauſe of their Rage againſt them (they call* Separates, &c.) *is, becauſe they will not rebel againſt the Light in their own Hearts: So it's thoſe that pretend themſelves the Church, Elders, &c. that would cauſe the People to rebel, therefore may be ſaid, they are like* Jeroboam *the Son of* Nebat, *who made Iſrael to ſin. Alſo* G.F.&c. *have manifeſted themſelves to be* Lo here's *(which Chriſt commanded ſhould not be gone after) as appears by their Letter herein, produced and pretended as a diſowning that Paper or Judgment, but doth chiefly endeavour to ſtifle it from going abroad, becauſe it manifeſts their Confuſion.*

And that G. F.'s &c. *Univerſal Spirit they ſo often mention, is not that which* Peter *had,* Acts 10. 24. *which accepts all that fear God, and work Righteouſneſs, but they hedg up the way to Acceptance with God, and leave no Entrance, but by their Forms of Men and Womens Meetings; contrary to Chriſt, who ſaid,* I am the Way, &c. *Alſo they aſcribe that to their Orders and Meetings, which the Scripture aſcribes to Chriſt. And* G. F. &c. *are ſo fond of Proſelytes to their Orders and Meetings, that notwithſtanding this Paper and Judgment is ſo repugnant to their pre-*

tended Foundation-Principle, yet they give not a word of ſharp Reproof to it in all their Letter, as the Apoſtle to the Galatians, Who hath bewitched you? *but they, inſtead thereof, give high Commendations: Therefore with ſorrow it may be ſaid, as formerly of literal* Jeruſalem, *ſo now of* Jeruſalem *from above,* Her Adverſaries are the Chief, her Enemies prevail; *and* Blindneſs is in part hapned to Iſrael. *This hath the Lord ſuffered to come to paſs, that no Fleſh ſhould glory in his ſight. Therefore be humbled and fear before Him, for their preſuming that they are God's People, and that they have his Wiſdom and Power with them, therefore they conclude what they do act as the Body or Church, is of God, and muſt ſtand as his Will and Counſel, and for want of his Power (which alone makes his People willing) they fly to their pretended Church-Power and Authority, and,* Saul-*like, deſire to have Honour before the People; but what Power theirs is, on which they ground their Authority to proceed againſt the Diſſenters from their preſcribed Forms of Meetings, &c. hear* Iſaac Pennington's *Judgment,* That Power therefore in the Church which ſpares the Hypocrites (who can eaſily comply with an outward Conformity in Worſhip without feeling an inward Life and Virtue) but lights heavy on that which is tender and ſhy in matters of Worſhip, that is not the true Church-Power, at beſt but a Counterfeit of the True.

The Lord God preſerve and deliver us from thoſe of the Spirit of Gehazi, *who falſly uſe the Maſter's Name, when he never ſent them. Even ſo,* Amen, *ſaith*

T. Criſp.

At a Quarterly Meeting at Ralph Fretwell's *House in* Barbadoes *the 23d day of the tenth Month,* 168 v.

THE ſum of the Teſtimony this day born amounts to this: That there is this day a Choice to be made, *viz.* Whether Friends will cleave and abide unto the Univerſal Spirit of the living God, and each give up their whole Concerns; with which Spirit the Faithful have Unity? Or, Whether they will give up unto the Judgment unto their own Particular, or Particulars only, with which the Judgment General of the Meeting have not Unity?

After very many Teſtimonies given, to the further opening of the Queſtion, the Judgment underneath was written, being voluntarily ſubſcribed unto by each Particular of this Meeting, or by their Order their Names were hereunto put.

I deſire to give up my whole Concern, if required, both Spiritual **and** Temporal, **unto the Judgment of the Spirit of God in the Men and Womens Meetings: as believing it to be more accoming to the Univerſal Wiſdom of God, than any particular meaſure in my ſelf, or any particulars with which the Men and Womens Meetings have not Unity.**

Subſcribed by Men 39. Women 43. Total 82.

The Party that ſent the above-ſaid, writes thus, *viz.* This Paper hath been promoted in ſundry other Meetings ſince, and ſubſcribed: ſome few have refuſed: in abhorrence whereof other Perſwaſions have Poſted it.

Here follows the Letter of *G. F. &c.* to the Quarterly Meeting at *Barbadoes* touching the ſaid Paper; whereby it may be ſeen how, and wherein they own or diſown it.

NOw dear Friends, *if this* Order *or* Judgment *ſhould come into the hands of any* Apoſtates *or Oppoſers, they would make ill work with it, and ſay that we ſet up an Arbitrary Power over Mens Conſciences and Properties, and an implicit Faith and Submiſſion, without inward Conviction* *; *And that we divided the meaſure of God in a Particular, from the Univerſal Spirit of God in other Particulars in Men and Womens Meetings. And as for ſubſcribing unto ſuch an Order or Judgment, they would ſay, it was like the Scots Covenant* ||; *and as tho the meaſure of the Faith and Spirit of God in themſelves, was not agreeable to the Univerſal Spirit and Faith in the Men and Womens Meetings; and that if they ſhould go from the meaſure of Faith and Spirit of God in their*

*What more true?

|| But *G. F. G.W.* &c. do not ſay ſo.

their own particulars, and to give up both their Spiritual and Temporal Concerns to the Univerſal Spirit in Men and Womens Meetings. This would be the way to bring them all from the meaſure of the Spirit in their own particulars. For how can the Men and Women in the Univerſal Spirit receive that which is not given up from the Univerſal Spirit: therefore all muſt be left to the Univerſal Spirit in their own meaſures thereof; and as for the Stubborn and Wilfull, that are againſt Men and Womens Meetings, the Univerſal Spirit cannot receive that. And all are to give up to the Univerſal Spirit of God in their own Particulars, in which Sprit they have Unity and Fellowſhip without outward Subſcription, and to be led by the ſame Spirit to ſee their Names written in Heaven in this Goſpel-day of Light and Life, and this is and was the Saints Teſtimony in the New-Covenant of Light and Life, and their Heavenly Subcription, which is above all outward Subcriptions both among the Jews and Profeſſors, for one ties them below, and the other ties them above. "*And for any to* "*ſay* they deſire to give up their whole concerns both Spiritual and Temporal "unto the Judgment of the Spirit of God in Men and Womens Meetings, as "believing it to be more according to the univerſal Wiſdom of God, than "any particular meaſure in my ſelf, or any particulars.

Now this would make the belief which is in the Light, and the meaſure of the Spirit in their own particulars, not one with the Univerſal Spirit in the ſaid Meetings. And as for thoſe that the Men and Womens meetings in the univerſal Spirit of God have not Unity with, they are erred from their own meaſures of the Spirit of God; but the Univerſal Spirit of God has Unity with the leaſt meaſure now, as it was in the Apoſtles days, who kept every one to their own meaſure; which was both the great Rule and Line of the New Creature in the Believers and Saints then, and ſo with that the Univerſal Spirit in the Apoſtles and Elders then had, and now have Unity. And therefore, dear Friends, we know your care and tenderneſs of Truth, and that you aim at the beſt things *, and have had much to do with ſome looſe Spirits there: and therefore our deſires are, that you would ſtop this Paper from going any further, leſt ſome ſhould get Copies of it, and ſpread amongſt bad Spirits; and keep in the general tender Spirit of God, that in love you may anſwer the meaſure of the Spirit of God in them that are convinced by it, and in them that err from it.* And the Man of God muſt not ſtrive, but be gentle towards all. *And ſo concluding with the Apoſtle's tender Advice, 1 Cor. 1. 10.* Now I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt, that you all ſpeak the ſame thing, and that there be no Diviſions amongſt you, but that you be perfectly joined together in the ſame mind, and in the ſame judgment. *And Phil. 2. 2, 3.* Fulfill you my joy; that you be like-minded, having the ſame Love, being of one accord, of one mind. Let nothing be done through ſtrife, or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves. *And* 1 Pet. 3. 8. Finally, be all of one mind, having compaſſion one of another, love as Brethren: Be pitiful, be courteous.

* Contrary to S. *Criſp*, who ſaid, The Paper was not only ill worded, but he believed 'twas ill meant

Now

Now as for your Subſcription to an outward tie, be above ſuch things; foraſmuch as You are manifeſtly declared to be the Epiſtle of Chriſt, written not with Ink, but, with the Spirit of the living God; which Spirit hath given you Life, and will bring you to the City of the living God, the Heavenly Jeruſalem, and to the General Aſſembly and Church of the firſt-born, which are written in Heaven, &c.

What higher Teſtimony can be given to the Saints and Servants of the moſt high God, than *G. F. G. W.* & *A. P.* give the Authors and Subſcribers of this wicked and ungodly Paper?

Your dear Friends and Brethren in our Lord Jeſus Chriſt, in whom you have Peace, Life, and Salvation.

London the 20th of the 4th Month, 1681.

GEORGE FOX.
ALEX. PARKER.
GEO. WHITEHEAD.

Now by this Letter of *G. F. &c.* they either condemn the aforeſaid Paper, or not: if they condemn it, then theſe three particular Perſons condemn the Judgment of the Univerſal Spirit of God (as they call it) in the Men and Womens Meetings: if they do not condemn it, then they fall in with them in contradiction to their firſt Principles. But it is obſerved, that they rather diſlike the wording it, than the matter of it, and would have it believed that thoſe Meaſures in Particular Perſons which Men and Womens Meetings have not Unity with, *They are erred from their own Meaſures of the Spirit of God, and are ſtubborn, wilful, and the like.* Thus do they condemn the conſcientious Refuſers, and greatly magnify the Authors of the ſaid Paper, and do fully aſſert their Authority.

As for their adviſing againſt ſuch Subſcriptions, it may be obſerv'd that their Reaſons are, Leſt Apoſtats or Oppoſers (as they call them) ſhould make ill work with it, and ſay ſuch and ſuch things as do clearly follow from it. Not that theſe three Men are againſt the Subſtance or Doctrine couched in the ſubſcribed Paper; but they are afraid to give the World (that which ſome have long ſeen) ſuch a clear inſtance of their Apoſtacy from their former Principles; and their Ambition in having all the *Quakers* ſubject to them: for theſe Men and Womens Meetings muſt do nothing which does not agree with the Judgment of *G. F.* and his Elders. Let all ſober Men judg of the turnings and twinings that are to be diſcovered in theſe two Papers, that from *Barbadoes*, and that from *London*; and how inconſiſtent they are with themſelves, and their firſt Principles.

As for the aforeſaid Paper from *Barbadoes*, wherein is expreſt the Judgment of the *Quarterly Meeting*, I take it to be neither according to Scripture, nor the Principles of Truth!

And

And first, for Scripture; By it you make void the New Covenant, or Law written in the Heart. Of which it is said, *Heb.* 8. 11. *They shall not need to teach every Man his Brother, saying, Know the Lord; but all shall know me from the least to the greatest.* And John 2. *The Anointing which you have received of Him, abideth in you, you need not any Man to teach you, but as That teacheth, &c.* But your Judgment contradicts these, (viz. *Give up your whole Concern, Spiritual and Temporal, if required, unto the Spirit of God* (as you say) *in Men and Womens Meetings, believing it to be more according to the Universal Wisdom of God, than any particular measure in your selves, &c.* But the Scripture saith, *None know the things of God but the Spirit of God.* And how shall any one know what the Meeting requires is according to the Spirit of God, if not by a measure of it in themselves? It is also said, *If our Heart condemn us, God is greater: but if that condemn us not, then have we confidence towards God.* For if it please God to reveal any thing to any Particular, and the General deny or disown it, then that Particular must deny that Revelation, and give up to the General. According to this Doctrine I cannot see how the Church should ever be restored out of the Apostacy, unless God first reveal Himself to the General; which seems to be contrary to His way of Manifestation to this very day: For what must *John* have done with his Revelations and Message to the *Asian* Churches, *Sardis* and *Laodicea, who had a name to live, and were dead? and said, they were rich, and encreased in Goods, and wanted nothing.* They thought well of themselves, and had but few Names left, (not the Generality) yet were mistaken, and Apostatized, and reproved by a Particular. Now, according to your Judgment, *John*, and the *few Names*, ought to have given up to the General, and not to his Particular Revelation. Also all the Reformations since the Apostacy, have been begun by Particulars, and opposed and persecuted by the General; therefore it is not, as you say, *most agreeing to the Wisdom of God, to cleave to the Judgment of the General*, but to the Particular Manifestation; although the Judgment General have not unity therewith. For if a Particular may reprove the General, surely he ought to cleave to his Particular measure for his own Belief and Practice, although the General have not unity therewith: *for what is not of Faith, is Sin*, much more what is contrary thereto. For if any Meeting require any one to do or believe contrary to their own measure: whoever obeys them, becomes therein a Servant to these Persons or Meetings; for it is said, *His Servants ye are, whom ye obey.* Hereby you call such Men, or Meetings, your *Master*, or *Father*, which is contrary to Christ's Command. O Friends, strain not at Gnats, and swallow such Camels! which the 82 seem to me to have done.

Secondly; That it is against the Principles of Truth, is plain enough, and needs no proof: For by that we are taught to be guided by the manifestation of God's Spirit in our hearts, to speak and act, as thereby instructed, and that the Judgment of Truth through a part of Christ's Members, cannot become

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aBond on others further than their Underſtandings are illuminated thereby. Theſe two Poſitions the Judgment aforeſaid ſeems to contradict. Alſo read *E. B.* & *I. P.*'s Works, or any ancient Friends, they all direct to the Light in our own Hearts or Conſciences, as the only and ſufficient Guide and Leader: But you not only contradict Scripture, and Friends Teſtimonies, but have given ſuch an unlimited power to Meetings, and not contented to give that to Men which never before was given, ſince *Proteſtantiſm*, but to Women alſo, in which the Scripture is ſilent; or what it ſays is rather againſt their having any power or rule, but to be ſubject. Nay, this unlimited Power was one of the heavy weights in the Pope's Yoke, that made it ſo uneaſy to *England* in times of Popery; neither can I find that ever in *England* the Pope, or any Church, gained this Point by all their Stratagems, Wars, *&c.* as you have granted, (*viz.* Spirituals and Temporals.) The Chriſtian State is ſaid to be *a Glorious Liberty*, but your Judgment makes them Slaves and Vaſſals, and will cauſe any Underſtanding Men to avoid ſubmitting to ſuch a Church that hath ſo unlimited a Power; 'tis much ſafer ſubmitting to a Church which makes the Scripture their Rule; for there one may know what they may or can require of one, but yours (after one hath given up Spirituals, *&c.*) may ſtill require more without meaſure, if you pretend or ſtamp ſuch Requirings with the name of the Univerſal Spirit of God, as Experience teacheth hath been too frequent. What is become of all our Proteſting Fore-Fathers, according to your judgment? for you ſeem to have acquitted *Rome* of all their Blood, and yet they had not only the Judgment of the generality of the Church, but of the Magiſtracy and Law of the Nation againſt them, which was of greater Authority than your Womens Meetings, for which there is no Precept, Precedent, nor Law, but againſt. I am aſhamed that after all this Light and Knowledg pretended, any ſhould make ſuch a long ſtride towards *Rome*, which now is very unſeaſonable; for if but one more ſuch, I know not but you may both too ſoon meet and imbrace each other. But if any ſay we miſtake you, you do not give up to the Meeting, but to the Spirit of God, *&c.* But *W. Pen*'s *Addreſs*, *&c.* and other Teſtimonies, I think anſwer that, viz. *A Man may falſly believe, as the true Church believes: and if I believe only, becauſe ſhe believes, and not becauſe I am convinced in my own Underſtanding and Conſcience, my Faith is falſe, tho hers be true.* p. 146. Alſo *E. Burrough* ſaith, *Every one is to mind the Teachings of the Spirit of Chriſt in himſelf, for to that he is to ſtand or fall.* p. 852. Now that which further aggravates and makes this Judgment the worſe, is, that it ſhould come from ſuch perſons as *G. F. &c.* writes, the 82 Subſcribers to be, viz. *manifeſtly declared the Epiſtle of Chriſt, written with the Spirit of the living God, which Spirit hath given you Life, and will bring you to the City of the living God, &c.* High-grown Chriſtians, or *G. F. &c.* highly miſtaken!

Thus what you have done ſeems to be to the diſhonour of Truth, and contrary to what you once profeſſed: for the ſufficiency of light in your own hearts was that Goſpel you received, and they preached at firſt, for all to cleave to,

and abide by, & give up to. But now to give up to the Requirings of others, altho contrary to That; what more like another Gospel? Therefore I beseech you mind the Exhortation, *If We, or an Angel from Heaven bring any other Gospel, than that you have received, let him be accursed.* And avoid all such Questions as these are, and the Propounders thereof, for they are but foolish Questions, yea, worse, and will gender to strife; therefore let no Men (nor Women especially) rule over you, neither receive their Traditions for Doctrines, further than manifested by the Truth in your own Hearts, and in the Scriptures. Are ye so foolish as to believe that the Requirings of Men and Womens Meetings, without Scripture-evidence, or manifestation by the Light in your own Hearts, can give you acceptance with God? when as Christ said to them that said they had prophesied, and cast out Devils, and done many mighty works in his Name, *Depart, I know you not, &c.* And think you such unwarrantable requirings, and implicit giving up, can stand you in stead? Nay, this perswasion cometh not of God, but, as was prophesied in Scripture, *Some shall arise from among your selves, speaking perverse things.* Remember from whence ye are fallen, and return to the measure of Truth in your own selves, and arise and depart from such Judgments, for fear it be fulfilled on you, as was said against some of old, *when they knew God, they glorified him not as God; they became vain in their imaginations, and their foolish hearts were darkned:* Therefore I pray be not so soon moved and tossed up and down by these windy, Arbitrary and implicit Judgments of Men, who have Mens Persons and Orders in admiration, because of advantage; for such serve not Christ but themselves: but mind the Truth in your own Hearts, and according, as the Apostle said, *let every one be fully perswaded in his own mind.* You must answer for your selves to God, when it shall be said, *Who required these things at your hands?* Will any *Men* or *Women*, or *outward written Orders*, have greater force than *Moses* and the *Prophets?* Nay; but as many as are led by the Spirit of God are the Sons of God; this Spirit, Christ said he would send, should be in them.

Think me not your Enemy, because I deal plainly with you: For it is in Love to Truth (and abhorrence of Arbitrary and Unlimited Power, and implicit, blind and unacceptable Obedience) that I write to you, desiring the Lord may open your Understandings to know his Will, and what is acceptable; and I recommend you to the Spirit of Grace in your own Hearts, which is able through Faith in Christ, to preserve you blameless and harmless in this crooked Generation; to God alone be Glory and Dominion for ever. *Friends*, mind the good Sermon of Christ on the Mount; also the sound Exhortations in the Epistles of *Paul* and *Peter*, *&c.* which, as in Faith read and considered, may be helpful and useful to the Man of God in words and works.

Forasmuch as the foregoing Letter of *G. F. &c.* to *Barbadoes* was produced, as a proof of their denial of the said Paper, I have read it, and observe this there-

therefrom, That they are more afraid of its Publication, than aſhamed of the Matter; and do more object the ſubſcribing the Paper, than owning the Principle: as appears by their words, *If it ſhould come into the hands of Oppoſers, &c. they would ſay we ſet up Arbitrary Power, and Implicit Faith, &c.* which are the plain tendency thereof.

But it is needful to know what they mean by the Univerſal Spirit, being that is ſo often mentioned. I take it to be the Opinion or Judgment of the Ruling Party (or *Foxonians*) among the *Quakers*; becauſe they exclude thoſe who oppoſe their Orders, as being Apoſtats, and gone out from the Univerſal Spirit. Alſo I take this Spirit of theirs not to be the Univerſal Spirit of God, but a private ſelfiſh Spirit of their own: Becauſe they ſay, *As for the Stubborn and Wilfull that are againſt Men and Womens Meetings, the Univerſal Spirit cannot receive that.* Now thoſe they term *Stubborn, &c.* are not againſt Men and Womens Meetings, but differ about the Form and Power thereof; they are only againſt Women having Meetings apart from the Men, when they have no buſineſs requires it: not againſt them in Cities, great Towns and Places where they live near together, and occaſions require; but only in Counties where they live remote from each other, and have no buſineſs. Alſo about the Form of Marriages, &c. For theſe Perſons, who they ſay are againſt Meetings, do, and are willing to uſe them on neceſſary occaſions. This is the ſtate of the Difference, and the Caſe of thoſe Perſons *G. F. &c.* terms *Apoſtats, bad Spirits*, &c. *G. F. &c.* ſay, *the Univerſal Spirit cannot receive that.* I ſhall ſhew by Teſtimonies of other Friends, that notwithſtanding Differences, yet *Chriſtians* ought to receive each other, and walk in Love as Brethren.

E. Burrough ſays, *Every one was to walk in that meaſure of Truth they had attained to; and notwithſtanding their difference in Judgment, whether in Caſes ſubſtantial or ceremonial, yet they were ſtill to be in love and unity.* p. 809. *and every one to mind the teachings of the Spirit in himſelf.* Hereby you may ſee that *E. B.* could receive in love, and walk in unity with ſuch as differed in Caſes ſubſtantial: which is as high a Difference as any about Womens Meetings.

Alſo *W. Pen* ſays (*Addreſs to Proteſtants*, p. 70.) *I cannot ſee how ſuch Men can excuſe themſelves from great preſumption, &c. who deny thoſe Perſons to be Members of Chriſt's Church, that in Conſcience refuſe to ſubſcribe any other draught than their Lord hath given them.* Then how can *G. F. &c.* excuſe themſelves, who ſay, *Thoſe that be againſt Womens Meetings the Univerſal Spirit cannot receive?* unleſs *G. F. &c.* prove that ſuch Diſſenters have had their Form of Womens Meetings from their Lord. *G. F. &c.* muſt admit them Members of Chriſt's Church, or prove they refuſe that which the Lord hath given them; or elſe *G. F. &c.* are inexcuſable, and condemnable by their own owned Teſtimonies. Alſo 2 Pet. 1. 5. *Give all diligence thereunto: add to Faith, Vertue, Knowledg, Temperance, Patience, Godlineſs, Brotherly-kindneſs, Love: for if theſe things be in you, and abound, ye ſhall not be unfruitful, nor barren, &c. —Wherefore give all diligence*

to make your Calling and Election ſure: for if you do theſe things, ye ſhall never fail; for an entrance ſhall be miniſtred unto you into the everlaſting Kingdom. Now I appeal to any ſober Chriſtian, Whether all theſe qualifications may not be in one, and yet conſciencioufly diſſent from a Form of Womens Meetings, as uſed and ordered by *G. F.* If it can be, as I am ſure it may be, that one may be ſo qualified and aſſiſted by God's Spirit, as to attain theſe Vertues expreſſed by the Apoſtle *Peter*, and not comply with *G. F*'s Womens Meetings; then a ſure entrance is made into the everlaſting Kingdom, and they are received by the Univerſal Spirit of God: therefore *G. F*'s, *&c.* Spirit, is not that of God; nor of *E. B.* or *I. P.* nor the Spirit of *Chriſt* and his *Apoſtles*, for they ſaid, *Judg not*; and that the Tree was known by its Fruit. But *G. F. &c.* will judge and condemn for evil, and gone from the Spirit, although no evil Fruit appears. Alſo, where evil Fruit does appear, as in this their Judgment, yet he can ſay to them, becauſe they own his Form, and Womens Meetings, *We know your care, and that you aim at the beſt things.* So that to give up to his Orders, tho contrary to their own meaſures, is by him termed the *beſt things*, and they are *manifeſtly declared the Epiſtle of Chriſt, writ with the Spirit of the living God, &c.* whereby he ſeems to place more Virtue and Power in conforming to his Orders of Womens Meetings, than in all Faith and fruits of the Spirit, expreſſed in the Scripture. And where-ever *G. F.* mentions the Univerſal Spirit, I take him he means the Spirit that ſet up theſe Meetings, and perſecutes all ſuch who cannot for Conſcience ſake conform to his Womens Meetings. Now Chriſt ſaid, *Whatever ye would another ſhould do to you, that do unto them: Love thy Neighbour as thy ſelf, &c.* This is the Univerſal Spirit, to deſire no more Liberty nor Charity from another, than one would be content to allow them; and impoſe no more on another, than one would have them impoſe on ones ſelf. *G. F. &c.* once cried for Liberty of Conſcience; none muſt perform any Worſhip, but taught and led thereinto by the Light in their own Hearts: but having gathered a People to themſelves, now (ſay they) *Submit to your Elders:* and if not conform to his Orders for Conſcience ſake, then, *Wilful, ſtubborn, out of the Univerſal Spirit and Truth, and all that is Good, &c.*

Alſo it appears that the Subſcribers of the Paper, and *G. F. &c.* do differ: for *G. F. &c.* ſay, *This would make the belief which is in the Light, and the meaſure of the Spirit in their own Particulars, not one with the Univerſal Spirit, &c.* Indeed ſo it does: for there be many that believe in the Light, and meaſure of the Spirit, and its ſufficiency, not one with *G. F*'s *&c.* impoſing Spirit, which he calls *Univerſal*, but againſt it; altho the true Univerſal Spirit of Chriſt, and in all His, hath now, as formerly, unity with the leaſt meaſure in any Member; tho for Conſcience ſake they may be of a differing apprehenſion in ſome things; and therefore ſaith the Apoſtle, *he became all to all*, weak, or ſtrong; and ſaid, *bear one anothers Burdens*, and *bear one with another*; and therefore he condeſcended to *baptize*, and *circumciſe*, to win over, and endeavoured the encreaſe

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of their Faith and Understandings; not blind Conformity before Convincement, but said, *If any be otherwise minded, God shall reveal, &c.* As their Faith increased, so should their Obedience. The Spirit, the Apostle was in, could receive those that differed in Judgment and Practice in some things, and did not say they were erred from their measures; and if against Womens Meetings, that the Universal Spirit could not receive them, but were careful not to offend the weak; would deny themselves that which was lawful, for the benefit of the weak: therefore not of *G. F's, &c.* pretended Universal Spirit.

Now *G.F. &c.* Letter is so jumbled together, seemingly disowning, and yet owning the Paper too: but take them either ways; if they disown, then that manifests a difference; if they own it, then they plainly manifest themselves to be what the Dissenting Party have objected against them many years, (only *G. F. &c.* have imperiously and wrongfully born them down) viz. that they do in their Actings contradict their Principles and Doctrine; that is, they (as the *Pharisees*) say, and do not: for it is evident by the whole scope of their Letter, that they only are dissatisfied with the wording of it, and afraid of its publication, knowing they cannot justify it, and that it is that they have been charged for practising these many years, and for this cause many have and do dissent from them, whom they term, *--gone from the Power of God, and Opposers of the Order of the Gospel: Setters up of Standards against Truth:* and many other names & marks of Sons of Perdition; when they have nothing else against them, only not submitting to *G.F.*'s Orders without conviction: for *G.F, &c.* do not at all contradict the Principle, only the Subscribing to it; nor deny but their Meetings have such Power, or ought to be given up to, only would insinuate that it is done from the Universal Spirit of God: and all who do not so believe and act, *the Universal Spirit cannot receive, &c.* But all that fear God, beware of such Men, who be thus given to change, and believe and act so contrary to what they say and pretend; and notwithstanding the good words of the Apostles in the latter end of *G. F's* Letter, which be found; and had they kept themselves to their primitive Testimony and sound Doctrine, as in Scripture, there had not been this Separation: but having followed the devices of their own Heads, with fair words and speeches beguile the many simple ones; but now their folly is made manifest, and that they have only a Form of Godliness, but deny the Power thereof; from such turn away. And it is better to be by such accounted Separates, than for their favour to deprive your selves of the benefit of your own measures of Light and Life, according to which all shall be at last judged.

WHat is here afore-wrote, is not as a full Answer or Detection of the Depths of Satan, and Mystery of Iniquity that is couched under, or lies hidden in this Judgment asserted in the Paper from *Barbadoes*, and the seeming Answer of dislike thereto, given by *G. F. &c.* but only as a Mite from

from one, and according to present ability, to manifest his detestation of all such Principles and Practices. The aforesaid Judgment being publickly read in *Gracechurch-street*-Meeting, with a Protestation against it, that it would be printed unless disowned by them, and as a stop to the printing of the same, and in vindication of *G.F*, *&c.* this Letter or Answer was produced, which indeed is more subtilly worded, but denies not, nor disowns the Principles therein, neither refuses nor denies to receive what is in that Judgment given up to them; but I doubt not but that there will be some of greater ability, who shall contribute much more to the uncovering *Her* who hath long sat as a *Queen*, and deceived many, yet says, *I shall not see Widowhood nor Sorrow*; because her Children are many and mighty, through the Power they have received from that Beast on which she rides, and will suffer none to buy nor sell in their Market, but who receive her Mark in their Forehead or Hand. For notwithstanding their Judgment is such bare-faced Popery, and so contrary to their pretended Principles, yet observe how *G. F. &c.* treat the Authors, viz. *We know your care and tenderness for Truth, and that you aim at the best things*, and *are manifestly declared the Epistle of Christ, written with the Spirit of the living God, which will bring you to the City of the living God*, &c. And not one Reproof in all, only Caution for fear of its Publication, *&c.* But when we consider the Names and Terms which are given to others that profess the same Faith, and agree in all things, except as aforesaid, *viz.* Something about Womens Meetings, and some Forms of Marriages, &c. they for this conscientious forbearing to practise such things as they have no faith in, are termed *Apostats*, *departed from the Truth*, *such as the Universal Spirit cannot receive*, *&c.* By all which we may see how they would hedg up the way to God, and leave no door to come in by, but *G.F's.* Forms; nay, not only so, but tie up or limit God, that if he reveales any thing to any particular, he must give up all to the general, and if they have not unity with it, must cleave to the general against that particular measure of knowledg or manifestation in himself; but I think hereby is plainly manifested, that there be such Innovators as *W. Rogers* hath mentioned in his Book, viz. *The Christian Quaker distinguished from the Apostate and Innovator*, which Title *C. Taylor* says is *notorious Blasphemy*. But hereby it not only appears that the Title is proper, and no Blasphemy: but also that there was just cause for *W.R's.* writing that Book; for the cause that those, they call Apostates, separate from them, is not out of any dislike or denial of the Principles of Truth (altho they say all that oppose them be gone from Truth) but in opposition to their usurping Authority over Peoples Consciences in Religious Matters, and requiring Conformity to their Orders, before, or without conviction. This is the chief cause of all their hard Speeches, and false Accusations against *J.S. J.W.* and those they term *Apostats* and *Separates*, and say, *In the Name of the Lord they resolve to give Battel where-ever they meet that Spirit*. But others are resolved in the Spirit of the *Lamb* not to bow to their *Image*, having seen that they should, as they have

have done, manifeſted themſelves to be what they are, even empty Clouds. The Lord open the Underſtandings of all the Simple-hearted among them, (as I believe there be many) and preſerve all blameleſs and in love, that they may have no juſt cauſe to ſpeak evil of you: but ſeparate from ſuch who have a Form of Godlineſs, and high ſwelling Words of *Church-Power* and *Goſpel-Order* (which they have made to themſelves, and are bowing to, even the work of their own hands, as appears by the fore-going and following lying Prophecy of *Sol. Eccles*) and have your minds girt up towards the Lord, and your Converſation as becomes the Goſpel, in Meekneſs and Fear, not terrified by their high ſwelling Words; and ſeeing the evil effects of forſaking the Teaching of the Lord by his Spirit, to give up to Men and Womens Meetings, and Orders, beware leſt you be carried away with the error of the wicked, and fall from your own ſtedfaſtneſs; but endeavour to grow in Grace, and in the knowledge of our Lord Jeſus Chriſt, to whom alone be Obedience and Glory for ever: which is the deſire of my Heart, as for my ſelf, ſo for all that deſire to follow the Lord, and that we may be kept from Idols.

AMICUS VERITATI.

Here follows the falſe Prophecy of *S. E.* taken out of his Letter which he (accompanied with two eminent Friends and Eſpouſers of *G. F.* and his Party) delivered to *J. S.* who is ſtill alive, notwithſtanding his predicting the contrary ſeveral years ago.

'O *JOHN STORY*, what haſt thou done againſt the Lord, & thy own Soul! 'Thou haſt divided the Heritage of God; and the Good Ordinances 'which Chriſt Jeſus hath ſet up in his Church haſt thou contemned, eſpecially '*Womens Preachings*, and *Womens Meetings*; therefore will the Lord throw 'Contempt upon thee; and if thou doſt not repent ſpeedily, miſerable will be 'thy end. O how haſt thou loſt thy Place and Dignity which thou had amongſt 'the Saints in Light! and now to be numbred amongſt the Rebellious! If ever 'thou find mercy with the Lord, go home to the North with ſpeed, and break 'up the Divided Meetings, which thou and *John Wilkinſon* have been inſtru-'mental to divide from the Body of the Lord Jeſus Chriſt. The Anger of the 'Lord is chiefly againſt thee; and thou art bound with two Bonds: for the 'Church and Brethren have bound thee on Earth, and thou art ſurely bound 'in Heaven; and this is the Teſtimony of Jeſus to thee, neither ſhalt thou be 'able to get from under theſe Bonds, till thou art reconcil'd to the Brethren. 'Haſt, O haſte to the Work aboveſaid, leſt the Wrath of the Lord over-take 'thee before it be done, and be reconciled to *GEORGE FOX*, who is God's 'Friend, and the Servant of the living God, and *Great Apoſtle* of Jeſus Chriſt. '—haſte away to the North, for thy time is ſhort, and go quickly thou and 'thy Brother, if poſſible you may bring again to the Body of Jeſus Chriſt, thoſe

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'ye have ſcattered, leſt their Blood be required at your hands — Ariſe quickly, 'and be going, for this is the Word of the Lord to thee, viz. **That this Year 'ſhalt thou** (John Story) **die, becauſe thou haſt Taught Rebellion 'againſt the living God.**

1ſt day of the 1ſt month, 1677. *SOLOMON ECCLES.*

READER,

OBſerve what this *S. E.* delivers in the Name of the LORD, *viz.*

1. Their *Womens Preachings* and *Womens Meetings* are the good Ordinances which Chriſt hath ſet up in his Church.

2. That being reconcil'd, (i. e. ſubmitting) to *G. F. &c.* is the only way to find Mercy with the Lord.

3. *G. F. &c.* (who call themſelves the Body of Friends) theſe he terms the Body of Jeſus Chriſt.

4. That great Lye he delivered as the Word of the Lord, *This Year ſhalt thou* (John Story) *Die*, 1677, who was then very ill, and not like to live, but is now alive and well, altho above three years ſince.

This is here inſerted, that all who read or hear it, may fear, and beware of taking the Name of the Lord in vain, as theſe ſo frequently do, and of having Mens Perſons in Admiration; as this *S. E.* and others have done by *G. F.* as appears by the Titles they have given him, viz. *One greater than Moſes: A Prophet indeed, &c. It was ſaid of Chriſt, that he was in the World, and the World was made by him, and the World knew him not: So it may be ſaid of this true Prophet, whom* John *ſaid he was not; but thou ſhalt feel this Prophet one day as heavy as a Milſtone upon thee, and altho the World knows him not, yet he is known.*

Again, they ſtile *G. F. The Father of many Nations, whoſe Life hath reached through us thy Children, even to the Iſles afar off; whoſe being and habitation is in the Power of the Higheſt, in which thou rules and governs in Righteouſneſs, and thy Kingdom is eſtabliſhed in Peace, and the encreaſe thereof is without end.* Theſe, and many more have been given him, which he hath received.

Now theſe things are covered, excuſed, or juſtified: but if any conſcientiouſly diſſent from their *Ceremonies*, they ſhall be perſecuted with rigour and falſe Accuſations. O was ever greater Partiality, and reſpect of Perſons manifeſted from any pretending to Chriſtianity! And if Trees may be known by their Fruits, theſe are evil ones: Therefore, dear Friends, come out from amongſt them, be ye ſeparate, and touch none of theſe unclean things: for ſuch Principles and Practices are the Brats of *Babylon*; and happy ſhall thoſe be who daſh them againſt the Stones; but, Wo to them that give ſuck, nouriſh, or countenance them.

THE END.